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Harper, Jesse

Nomisma

Danville, Ill.

1894

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"the love of money" ... the answer to Smelser, a  
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# NOMISMA

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"The Kind of Money Christ Wanted."

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"The Love of Money,"

Is an impus seruper est, with aftermath.

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Nero fiddling and Rome burning,  
Grover fishing, the Nation dying.

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The "LAW MONEY," with quest to hypocrites.

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"Show me the tribute money."—Christ.

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The Answer to Smelser, a "Critic," Who Wants  
"Gold" and "Heaven," but No "Fiat."

BY  
J. HARPER,  
DANVILLE, ILL.

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Judson Printing Co., Danville, Ill.

1894

COL. JESSE HARPER.

THE VETERAN PHILOSOPHER, ORATOR AND REFORMER "CALLS DOWN" AN UPSTART CRITIC WHO PREACHES CHRIST TO PLEASE THE PLUTOCRATS — SOME EARNEST TRUTHS ABOUT "LOVE OF MONEY," "GREED," "AVARICE," ETC.—"WHY TEMPT YE ME, YE HYPOCRITES? SHOW ME THE TRIBUTE MONEY."

DANVILLE, ILL., May 3, 1894.—My Dear Col. Norton: The following explains itself:

"You said history is repeating itself, which is true in a sense, you particularized in philosophical boastings; boastings, as to natural laws, in ethical trend, as to moral blindness, the years of Christ, recorded in the New Testament and our day, are counterparts the one to the other; that our love was bestowed to fulsom degree, on wrong objects.

You gave the A. V. of I. Tim. 6:10, "the love of money is the root of all evil." Then pronounced a tirade on it denouncing the

present system, as oppressive to the last degree.

You quoted several other passages and works of like import.

Please print them in the public press, as you read them,

We deny their correctness, hence, deny the conclusions reached.

This, in the main, is a perfect age, happiness nearly universal, prosperity world-wide, and knowledge covers the earth. Your affirmance, that the Jewish Polity went out in blood, is wide of the mark. And as to the Gentile age, there is no signs of dying in sight.

You say they denied their Messiah and we will deny, by unjust laws, the Fatherhood of God and the Brotherhood of Man.

This is loud talk, not sense.

As to your beliefs, your ideas, of the age—the grandest in liberty—we care but little.

Nothing, indeed, were they not based on untrue statements.

Statements founded on "your original," as you call it; if indeed there are any such

original—which we deny. We dispute your definition of words. What of your Coxey show?"—P. C. Smelser, Logan, Col.

COL. HARPER'S REPLY.

Brother Smelser: In this so-called age of liberty, for any one to accuse the Princes of Wealth, to be actuated by "love of money," is to commit the sin they will never forgive. Yet, brother, "love of money" is the deadliest crime of the age—it is murdering the world. I will send you just what I did say on the theme "Love of Money." And I ask you to answer it.

You are a representative teacher of theology and accuse me of misconstruing the Bible and placing myself outside the pale of "good people," as you put it. I stand by the teaching, "love one another," "love your neighbor as yourself." Where do you stand? Your "money loving" gush, your devotion to class, is a satire on truth, a travesty on the Bible.

The Carpenter's Son, the Christ—the *Jesus*, the *masses* of mankind reverence as a brother. Christianity is of God.

Churchianity is of *man*.

I love the first, you adore the second. Let what we have to say go to the test of the people. I am standing by my positions, you bet!

"What of your Coxey show?"

It is not my "show," it is *not* the People's Party movement.

It is *not* the remedy, nor a tendency to a remedy.

We are dying at the hand of *law*, cruel, unjust, tyrannical law—procured by those who "love money" more than they love God or man.

Ignorance of the voter made it possible to secure these devilish enactments.

We have voted these laws upon us and we must vote them off.

That is all I have to say of your sneer, "What of your Coxey show?"

Brother, the love of God is the highest motive. The love of money the lowest. Study this.

As showing the parallelism that runs through the two periods, "the Christ day"

and "the our day," I give Mat. 16:3: "But he answering, said to them: In the evening, you say, it will be fair weather for the sun is red, and in the morning there will be a storm today, for the sky is red and lowering:

Hypocrites, you can correctly judge as to the appearance of the sky, but cannot discern the signs of the times."—Diaglot.

Here we see that philosophically they were good weather prophets.

They were scientific fellows, but blind to the ethical surroundings.

The one was hypocritically blind, because they hated Christ. The other, blind because they followed blind leaders.

To show their attainments in physical science, I quote:

"The earth on which alone of all parts of nature we have bestowed the name that implies maternal veneration. It is appropriated to man as the heavens are to God. She receives us at our birth, nourishes us when born, and ever afterwards supports us; lastly embracing us in her bosom when we are rejected by the rest of nature, she then covers

us with special tenderness; rendered sacred to us, inasmuch as she renders us sacred, bearing our monuments and titles, continuing our names, and extending our memory, in opposition to the shortness of life. \* \* \* But it must be admitted, that everything which the earth has produced, as a remedy for our evils, we have converted into the poison of our lives. \* \* \* How she suffers on her bosom. \* \* \* What, indeed, she endures on her surface might be tolerated, but we penetrate also into her bowels, digging out the veins of gold and silver, and ores of copper and lead; we also search for gems and certain small pebbles, driving our trenches to great depth. We tear out her entrails in order to extract the gems with which we may load our fingers. How many hands are worn down that one little joint may be ornamented? If the infernal regions really existed, certainly these burrowers of avarice and luxury would have penetrated into them, to satisfy their greed."

—P. 1:91.

These quotations show that they were away

up in—"what earth and its fixtures are."  
*Acum oura omni.*

They show that through their "intellectual sharpness," they had turned the "bosom from which we all come" into the poison of death. They were morally dead to kindness. Avarice would have led them to shaft down to the infernal regions to gratify their greed.

Compare these "old days" of Pliny with our "our days" of Smelser.

Have we not weighed earth in a balance? Do we not know *all* of its surface and internal resources! Is not our avarice equal to theirs, and our *greed* "a heritage sent us from the ages"?

Cannot we discern the signs of the sky? We boast of scientific knowledge—as to storms, weather—*everything*. But are as *hypocritically* blind to moral vision, as was our ancient brother, the Pharisee.

In illustration of our "philosophical smartness" and our "moral blindness," we set before you the "love of money." "For the love of money is the root of all evil."—1 Tim

6:10, A. V. "For the love of money is a root of all evil."—1 Tim. 6:10, N. T. "For a root of all kinds of evil is the love of money."—Diaglot.

The Greek word here is, *Philarguroi*—"love of money."

In the A. V. "love of money" occurs in this one place; not so in the original. Luke, 16:14: "And the Pharisees also, who were covetous."

The original here is, *Philarguroi*—"Money lovers."

And the Pharisees, who were "lovers of money."—N. T.

Now bear in mind that a Pharisee was both a hypocrite and a "money lover."

Then remember that "love of money" is the essence of covetousness.

Now what is this Satanized element in the heart of man?

The Gr. Pleonektees—"one who will have more." "A covetous person, a defrauder for gain." "The will to have more."—Lexicon. Mark, 7:22: "Out of the heart of men"

\* \* \* "proceed thefts, murder, covet-

ing." "Covetous thoughts, plans of fraud."—Lexicon Xen. M. 1, 6:12.

Before analyzing this God-dishonoring, man-destroying "love of money," let us look at the negative commands, in reference to it.

The Greek word, *Supra*, with "a" before it, becomes a negative.

1 Tim., 3:3: "Not given to wine, (a Bishop) no striker, not greedy of filthy lucre."

"Not given to filthy lucre" comes from the Greek, *aphilarguson*, "no lover of money."

The bishop, therefore, "not a wine drinker;" "no striker;" "not covetous"—"no lover of money."—N. T.

Study this as a premise: "Wealth in the hands of the few, beggary the portion of the many."

This was the condition of the "day of Christ." It is exactly so in "our day."

Heb. 13:5: "Let your conversation be without covetousness."—A. V.

"Covetousness" comes from *aphilarguros*—"no love of money."—Lexicon.

"Be ye free from love of money."—N. T.



"Not love of money, the true mind."—  
Literal.

"The wrongs we see come from the heart."

Let us see what the heart-motor is, that  
sends forth such a stream.

What is the basic germ in the heart of  
fallen man?

"LOVE OF MONEY."

"For the love of money is the root of all  
evil." The germ of this growth is a "root."  
The "root" is in the heart; from it springs  
"LOVE OF MONEY."

The *tree* from this prolific "root," becomes  
the *impus* of "human affairs"—*Semper est  
tyranus*.

Fruiting the world with evil thoughts,  
adulteries, fornication, murders, thefts, wick-  
edness, deceit, lasciviousness, lust, evil-eye,  
pride, foolishness, blasphemy, covetousness  
—which is idolatry.

"Love of money," is idolatry, worship of  
the lowest idol man ever bowed to.

"Love of money," father to the whole self-  
imposed brood of evils.

"Love of money," *the* sin against God,  
*the* crime against man.

Let us examine the primates, "root," "all,"  
"evil." Root—Gr. *riza*—"a root," "the  
root," "cause," "source of anything."

As 1 Tim. 6:10—*Riza ton kakou*—"the  
root of all evil."

Rev. 5:5—"The root of David." A. V.  
Gr.—*Hee riza Dabid*.

"All"—Gr. *Pantos*—"wholly," "entirely."  
It is a full word, as, "all things," "entirely."

1 Cor. 9:22—"I am made all things to  
all," etc.

"Evil"—Gr. *Kakos*—"evil," "wicked."

The source, the cause of evil, as Rev. 16:2,  
"And the first \* \* \*" poured out his  
vial and there came "evil," a malignant  
ulcer—"suffering from this source of all  
evil."

Brother Smelser, we stick to our position:  
That at the first of the age, in *act*, they denied  
Christ, and at the close of the age, by *act*  
they will forsake him.

Of the *classes* we speak as to their acts.  
Of the *masses*, now as then, they will be left

as sheep among wolves, because of false leadership, in the civic and clerical departments.

"We dispute your definition of words," say you. Correct them, then; that's manly!

"Lovers of their own selves."—A. V. The line comes from one Greek word.

2 Tim. 3:2 Gr. *Philantos*—"Loving one-self," "selfish." It only occurs in this one place in the Bible. And stands as the *first* crime in the catalogue, describing the horrors of the last days. It is in the same group with *philarguroi*—"money lovers."

The "love of self" has led to the *supreme* "love of money." That degree of "love," is covetousness—in *act*, in the *heart*—idolatry.

Leaving God out as an object of worship and bowing to *greed*, their chosen Deity.

It may be a golden "calf" of the "old," or a golden "dollar" of the "now."

It is idol worship—selfishness, supreme.

Look ye:

Not since "Rome in purple," with Probus, head Anician has haughty wealth strutted amid poverty and death, as now. Then it was the Anician family of "four-score," glut-

tonous, lascivious—in pearls. Now it is the McAllister family of "four hundred," gluttonous, lascivious—in diamonds.

Nero fiddling and Rome burning has its counterpart in Grover fishing and the nation dying. Yes:

"Lovers of self."—N. T.

"For the men will be lovers of self."—Diaglot.

These two kinds of love—"self-love" and "money-love," when to their full, turn man to a devil. Through the centuries, from the Christ, bartered for money, till our days, these antagonisms of God and man, have wrought. And at last the suffering race is sold for *money that represents unearned wealth*. And only the Christ in person can deliver them.

The catalogue of fruits produced by "self-love" and "money-love," are deadly as the apples of Sodom. "But this know, that in the last days grievous times shall come.

"For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without nat-

urai affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, headstrong, puffed-up, lovers of pleasure more than lovers of God—holding a form of godliness, but having denied the power thereof.”—N. T.

“And there will be signs in the sun and moon and stars; and on the earth anguish of nations in perplexity; warnings of the sea and waves; men fainting from fear and apprehension of things coming on the habitable; for the powers of the heavens will be shaken.”

—Diaglot.

2 Tim. 3:1-5, Luke 21:25-6.

The groupings recorded from the 6th to the 24th verses are type—the *then* the *future*.

The beginning and the end of the age, a dual period.

The details are given—as *death throes of the end*.

The Jewish *first*, the Gentile *second*.

The *Kairos ethnos* are the *end of the Gentile dispensation*; just as the *Kairos Ierousalem*, was the *end, fulfilment, of the Jewish dispensation*. “The great rejection of the

Lord by the Gentile world, answering to its type, His rejection by the Jews, being finish, the *Kairos* shall come, of which the dispensation of Jerusalem was a type.”—Alfa in loc. “For there will be great distress, such as never happened from the beginning of the world till now, nor ever will be,”—Mat.

This is the *terminous quo* of the age.

Its *genea*-birth-throes are now startling earth.

The mighty upheaval going on, the fearful unrest all over the earth, is not a revolt but a *revolution*, announcing the end of the Gentile age.

In the *day* of Christ, it was said *as to condition—ad quo termini*, “at the beginning:” “And the whole world lieth in the evil one.”—N. T.

“We have set out the—*ad quo termini kakos ethnos*—the first throes of the violent dying of the present dispensation.”

“Fifteen million trained troops in Christendom; walking avengers of six thousand years of misrule; what a travesty on toil. A

world of burden bearers as a world of self-slayers."—Strube.

Brother, "You are not posted as to the condition of the world, hence you are wild in your writings," say you.

Then, as you are a teacher of the "ways of God," as you claim, it is your duty to point out my errors.

And you laugh at the idea of "law money" as a "delusion." Brother, you are an exegetical teacher of the New Testament; that is, you claim to be.

Read the following, then answer it and show wherein it is untrue. And if you fail to notice it, in your high-mightiness some of the *common* people will think you *dishonest*.

Mat. 22:19: "Why tempt ye me, ye hypocrites? Show me the tribute money."

Show me—*to nomisma ton keensos*—"The tribute money," "the poll-tax money," "the current money"—no matter what material it is made of.

"Money"—Gr. *nomisma*—"ANYTHING AUTHORIZED BY LAW."—Lexicon.

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